776 cooked, and roasted in a pot; one roasted [on the fire];
sweet-flavors were heated, unguents were melted, things were
cleansed.

776 And when his feast day was celebrated, once a year, at
796 the end of the month of Izcalli, they made an image of
Moctezuma; before it quail were sacrificed and incense was
set forth.

[262] *Tamales* [stuffed] with greens[66] were prepared in each
dwelling. First they were placed before the fire. Then they
were eaten.

[534] And all day his old men sang, blew trumpet-shaped shells,
beat drums, and sounded rattles for him.

And no one might reach his arm to the bowl which was
forbidden; nothing might be cooked. Because first were
eaten the *tamales* [stuffed] with greens which had been
brought as offerings.

And, in live coals, the children[67] roasted some snakes,
frogs, small white fish, water lizards, [and] birds—whatever
kind of small animal they hunted, they dropped in the
hearth. Thus, they said: "Our father roasteth [something]
for himself."

And when night fell, the old men, the old women, drink-
ing wine, made libations in all [four] directions. [And]
they said thus: "They give a taste of it to the fire; they
refresh themselves."[68]

[535] And every four years a festival most greatly honored
him—when Moctezuma danced a princely dance before the
temple of Xiuhtecutli, which was called Tzonmulco.[69]

[273] And at this time everyone [including] all the children,
every one of them, tasted the wine. Thus it was called [the
time when] the children drink wine.

[608 And then they gave the children uncles and aunts, a man
431] [and] a woman, whom those with children sought out and
gave gifts. These took [the children] upon their backs, and
carried them then to the temple of Izcoçauhqui. There [the
[304 parents] pierced their ears; thus they placed a sign upon
852] them, while their uncles and aunts[70] looked on. Afterwards
all feasted.

776 [Izcoçauhqui's] ornament was [thus]: black was smeared
about the lower part of his face. About his head he bore a
circlet set with green stones; he wore a paper crown with
blue cotinga feathers and a spray of quetzal feathers; he had
a crown of arrowshafts; a crown of spear-shafts;[71] he had

Auh yn iquac ilhuiquiztilloia, cexiuhtica: ipan itlamian
yxcalli: quixiptlatoia in motecuçoma, ixpan tlacreoalloia,
copalnenjlilo,

ozuhquiltamalli nechivilloia, in cecencalpan: achto ixpan
quimanjlaia in tletl, çatepan qualoia.

Auh yn jneveioan, ixh cenjlhuitl, in quicuicatia,
quimecrinpichilia, quiteponacilhuja, caiacachilhuja:
auh aiac vel cimaçoaia in cemalco, tetlacaoaltiloia, ynic
amo aca motlatia, mochichinoa: ipampa in inecuiçan oqualoc
ozuhquiltamalli, ynic otlamamaloc.

Auh in pipiltecatl, mochintin quintlanquiaia: yn aca
coatl: cuitlatl, zcuitli, azolotl, tetotl: in çaço tlein ocacic ixiolt,
ycamac contlaçoia in tlecuilli: ic mjtoaia, motlarquia yn
tota.

Auh yn oiooac, neuian tlatlaoaaia in nevetque,
ylamatque: inh quinoia, quitlatoiauhiaia yn tletl, tezcal-
cuia.

Auh nauhxiuhtica, yn oc cenca, mauintililoia, ilhuinh:
iquac motecujtotiaia yn motecuçoma, ixpan yn jtucal,
xiuhtecutli, ytocaiocan tzonmulco.

Auh in jquac hy, vel mochitlacatl, vel no inquich tlacatl,
quipaloaia, quiltecquia, in vcalt, in pipiltecatl: ic moto-
caiotiaia, pilloaoo:

yoan vncā quintlatiaia, quinmahujtiaia in pipiltecatl.
Ce tlacatl, ce oquichtli, in quintemoaia pilloaque, quintlauh-
tiaia; inhoantin quinmamatihuja, vmpa quimoncaoaia, yn
itexpan izcoçauhqui: vmpa quinnacaxxapotlaia, quinna-
cacuiuiaia: inhquin ic quinmachiotiaia, ynic quinitta,
yntlaoan, ymauioan: çatepan tlaqualo.

In jnechichinol cuxca: diltica motenujltec, chalchiuhtezcale,
xiuhtotomacale, quetzalnjiaoaio, mjtzcoa, tlacoxtomac,
xiuhcoomacoche, amacuexpanale, no tzitzile, cocujole,
xiuhtexcatlatlapanqui yn jchimal, tlachieltopile.

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66. *"Unos de los hierbas que se comen cocidas se llaman huauhquilitl, que son blandas, es muy verde, tienen las comer delgadillas y chillas, tienen las hojas anchezuelas. Los tallos de esta hierba se llaman huauhcuil y la semilla se llama de la misma manera; esta hierba se cuece para comer, sabe a cruzes, exprimese del agua que se cuece para comerse; hiervese tambien de esta hierba los cuales se llaman quilitzon."* Sahagún, *op. cit.*, Vol. III, p. 233. On p. 338, *huauhquilitl* is defined as *Amaranthus hypochondriacus Amaranthaceae.*

67. In the corresponding Spanish text, the children's parents hunted and roasted these animals. In the *Historia general*, Vol. I, p. 207, Sahagún writes that the old men received the animals from the children as offerings and threw the offerings in the fire.

68. *Ibid.*, Vol. I, p. 208; see *temoaiaya* in Simeon: *op. cit.*

69. Described as the 64th temple in Tenochtitlan. *Ibid.*, Vol. I, p. 227.

70. Corresponding Spanish text uses the word *padrinos* (godfathers; patrons or protectors). Molina (*op. cit.*) translates the words *tlatli* and *cuitl* as earth and excrement.

71. *Chalchiuhtezcalli*—a strap for the head, set with jeweled disks, the front side bearing the figure of a centaur (*tlahuizcalli*); *quetzalnjiaoaio* or *xiuhtotomacalli quetzalnjiaoayo*—a tiara of feather mosaic work in the form of a truncated cone, broadening upwards; *mitzcoalli tlacoxtomacalli* or

The eighteenth month they named Izcalli. In this month they celebrated a feast to the god of fire, whom they called Xiuhtecutli, or Ixcoçauhqui. They made an image in his honor, with great artifice, which appeared to throw off flames of its own accord. And every four years, in this same feast, they slew slaves and captives in honor of this god. And they pierced the ears of all the children who had been born in those years, and they gave them godfathers and godmothers.

Al mes decimo octauo llamauan Izcalli: en este mes hazian fiesta al dios del fuego que llamauan Xiuhtecutli, o Ixcoçauhquj: hazian vna ymagen a su hõrra de grã artificio que parecia que echaua llamas de fuego de sí: y de quatro en quatro años en esta mesma fiesta esclauos y captiuos matauan a honrra deste dios: y agujerauan las orejas a todos los niños que aujan nacido en aquellos años y dauanlos padrinos, y madrinas.

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Chapter 18
Izcalli

On the tenth day of this month they made a new fire at midnight, before the image of Xiuhtecutli, [which was] very curiously adorned. And, the fire having been lit, then, in the morning, the young men and boys came, and they brought various animals which they had hunted in the ten preceding days—some water [animals] and some land [animals]. And they offered them to the old men who were charged with safeguarding this god. And these cast into the fire all of those animals, so that they would cook. And they gave each one of these young men and boys a *tamal* made with amaranth, which they called *nauhquiltamalli*, which everyone in the city offered upon that day. All ate of these in honor of the feast day. They ate them very hot, and they drank and made merry.

On this feast, in ordinary years, they slew no one. But in the bissextile year, which was every four years, they slew, during this feast, captives and slaves and the impersonator of Xiuhtecutli, decorated in the manner which hath been told above, with many precious and curious adornments; they performed many great ceremonies upon the death of these [victims]—many more than on the other feasts already described. This is set forth at length in the account of this feast.

After they had slain these slaves and captives and the impersonator of Ixcoçauhqui, who is the god of fire, all the leading men and lords, the illustrious, and

Cap. 18.
Izcalli

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A los diez dias deste mes: sacauã fuego nuevo a la media noche delante la ymagẽ de Xiuhtecutli muy curiosamente ataujada: y encendidos fuegos, luego en amaneciendo venjan los mancebos y muchachos, y trayã diuersos anjmales que aujan caçado en los diez dias pasados vnos de agua, y otros de tierra: y offrecianlos a los viejos que tenjan cargo de guardar a este dios: y ellos echauã en el fuego a todos aquellos anjmales para que se asassen: y dauan a cada vno destos moços y muchachos vn tamal hecho de bledos que llamauã Vauhquiltamalli: los quales todo el pueblo ofrecia aquel dia, y todos comjan dellos por honrra de la fiesta, comjanlos muy calientes y beujan y regozijauanse.

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En esta fiesta los años comunes no matauã a nadie: pero el año del biscasto que era de quatro en quatro años: matauan en esta fiesta captiuos y esclauos, y la ymagen de Xiuhtecutli, compuesta de la manera que arriba se dixo cõ muchos y preciosos y curiosos ataujos: hazian grandes y muchas cerimonjas en la muerte destos, muchas mas que en las otras fiestas ya dichas. Esto esta puesto a la larga en la historia desta fiesta.

Despues que aujan muerto a estos esclauos y captiuos, y a la ymagen de Jxcoçauhquj que es el dios del fuego: estauan aparejados y adereçados muy rica-

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3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

The Thirteenth Movable Feast

In the sign which they called ce itzcuintli, [which] they said was the sign of fire, they held a great festival in honor of Xiuhtecutli, god of fire. In it they offered him much *copal* [incense] and many quail. They arrayed his image in many kinds of papers and with many rich adornments. Among the rich and powerful, they celebrated a great feast in honor of the fire, in their own houses; they held dinners and banquets in honor of the fire. In this same sign they held elections of lords and consuls, and in the fourth house of this sign they enacted the formalities of their elections, feasts, dances, and gift [giving]. After these feasts, they forthwith proclaimed war against their foes.

La treuesa fiesta mouible.

En el signo que llamauan ce itzcuijatli: dezian que era el signo del fuego: hazian gran fiesta a honrra de xiuhtecutli, dios del fuego: en ella le ofrecian mucho copal, y muchas codornizes: compónjan su ymagen, con muchas maneras de papéles, y con muchos ornamentos ricos: entre las personas ricas y poderosas, hazian gran fiesta, a honrra del fuego, en sus mjsmas casas, hazian combites, y vanquetes, a honrra del fuego. En este mjsmo signo: hazian la election de los señores y consules, y en la quarta casa deste sino: hazian la solẽnjdad, de sus elecciones, combites, y areytos, y dones. Despues destas fiestas apregonauan luego la guerra contra sus enemigos.

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The Fourteenth Movable Feast

In the sign named ce atl, in the first house of this sign, they celebrated a feast to the goddess of water, named Chalchiuhtli icue. All those who dealt in water celebrated the festival—those who sold water, as well as those who fished, and those who gained other livelihoods which there are in the water. These arrayed her image and laid offerings before her, and revered her in the house called *calpulli*.

La catorzena fiesta mouible

En el signo llamado ce atl: en la primera casa deste signo, hazian fiesta, a la diosa del agua llamada chalchiuhtli ycue: hazian la fiesta, todos los que tratauan en el agua: ansí vendiendo el agua, como pescando, como haziendo otras grageriias, que ay en el agua. Estos componjan su ymagen, y la ofrecian, y reuerenciauan, en la casa llamada Calpulli.

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The Fifteenth Common Movable Feast

The lords, leading men, nobles, and rich merchants, when a son or daughter was born to them, paid much heed to the sign, the day, and the hour in which he was born. And of this they forthwith set out to inform the judicial astrologers, and to ask as to the good fortune or ill of the child who was born. And if the sign in which he was born was propitious, they had him baptized at once; and if it was adverse they sought the most favorable house of that sign [in which] to baptize him. When they baptized him, they banqueted the kinsmen and friends, so that they would be present at the baptism, and then they gave food and drink to all the guests, and also to the children of the whole suburb. They baptized him at sunrise in the house of his father. The mjdwife baptized him, uttering many prayers and performing much ceremony over the child. This [same] feast they also observe today in the baptism of their children, as to feasting, eating, and drinking.

La quinta decima fiesta mouible comũ.

Los señores, y principales, nobles, y mercaderes, ricos quando les nacia algun hijo o hija; tenjan gran cuẽta con el signo en que nacia; y el dia, y la hora en que nacia: y desto yuan luego a ynformar a los astrologos, judiciarios: y a preguntar por la fortuna buena o mala de la criatura que nacia. Y si el signo, en que nacia era prospero, luego le hazian baptizar, y si era aduerso buscauan la mas prospera casa de aquel signo para le batizar. Quando le batizauan, combidauan a los parientes, y amigos: para que se hallassen presentes al batismo: y entonce dauan comjda, y beujda, a todos los presentes, y tambien a los njños, de todo el barrio: baptizauanle, a la salida del sol, en casa de su padre, baptizauale la partera, diziendo muchas oraciones: y haziendo mucha cerimonja sobre la criatura. Esta fiesta, tambien la vsan agora, en los baptismos de sus hijos, en quanto al combidar, y comer, y beuer.

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The Sixteenth Movable Feast

As soon as the parents saw that their son was of

La setta decima fiesta mouible.

Despue los padres vian que su hijo era de edad para

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when he had been living in the likeness of another, had walked with head high, had lived as a captive, had been drunk, and had gone in high esteem.

And for this reason was [the month] named "Izcalli hath ended": all the small children, all of them they took up and lifted by the neck. For it was said, they [thus] grasped them that they might grow; thus they would speedily grow tall; they would wax great and strong.

And they divided the heart of the *magucy* plants; they broke, peeled, and opened it. And they cleaned the cactus and pruned its branches, because thus it would quickly be given new life and growth.

And at this [feast of] Izcalli, there also came to pass, every four years, the bringing out of the children and the drinking of wine by the children. And then the chiefs danced a lordly dance, along with their courtiers. And they put on their wigs of hair; in truth they were head pieces made of long hair and covered with green stone. [The hair] fell, verily, to the chiefs' waists.

And for this reason one said that the children were brought forth: the fathers and mothers of all the small children first sought out those who would bring them to the priests' dwelling, a place named Tezcacoac—a woman and a man whom they invited. It was said that they were to be uncles and aunts [of the children]; they became uncles and aunts [for them].

And not their kin did they take; they secured only their friends, whom they chose and to whom they gave gifts. They laid out capes and breech clouts for us men. Likewise, for a woman they laid out her skirt and shirt.

At midnight they took [the children] to the priests' dwelling. There they pierced and drilled their ears. [And the children] cried out [as] the pointed bone pierced their ears. They drew through a thread of unspun cotton, and bound it to them, as the little ones cried out and squirmed, and shed tears. And they pasted upon their heads yellow macaw feathers and soft down.

And the women who became aunts were pasted with red feathers, but only upon the legs and arms, and they covered themselves with their paper flowers, which were called their noble flowers.

When they had pierced [the children's] ears, then they took them to their homes. Here they sat attending them; they sat in vigil, awake, [thus] remaining

oaquetztinẽca otlamattinenca, omjvintitinẽca onovelitztinenca.

Auh injc mjtoa Jzcalli, tlami yn ixquichtin pipiltotonti, muchintin quinquechaana, quimacopiloa: ic mjtoa quimizcalloana, quimizcalaana, ynic iciuhca quaquauhtiezque, manazque, mocapacuzque:

yoã in metl qujiolloxeloa, qujiollotzaiana, qujiollotlapana, quijiollotoma: auh yn nopalli quitlaiectilia, quimatepeoa, ipampa ynic iciuhca manaz, mocaltiz, mocapacuz.

Auh yn ipan y, Izcalli, no vncan muchioaia, ynic nauhxiuhtica nepilquixtiloia, pillaoanoia: yoan vncan motecuitotiaia in tlatoque, yoan yn inpillooan: yoan cuntlaliaia yntzonpilinal, centlamantli, tzoncalli catca, viiac in tzontli ic tlachioalli, quichachalchiuhiotiaia, vel incuitlacaxiuhiã verzia in tlatoque.

Auh ynic mjtoa nepilquixtilo, yn jxquichtin pipiltotonti, y. intahoan, yn jnnahoan, achtopa quintemoliaia, in quinvicazque calmecac, itocaiocan tezcacoac ce cioatl, ce oquichtli in quinotzaia, mjtoa: quintlatia quimaviti, tetlati, teaviti:

auh amo inoaniolque in quimanaia, çan incoapan intlaanaia, in tlapepenaia, quintlauhtiaia: tilmatli, maxtlatl, contlalilaia in toquichtin: no ivi in cioatl, icue, ivipil contlalilia

ioalnepantla in quinvicaia calmecac, vmpa quinnacaxxapotla, quinnacazcoionja pipitzcatiuh in omjtl injc quicoionja innacaz, potonquj icpatl in vmpa conquixtia, vncã quimonjlpilia iuhquin tlatzatzitieoa, tlatzatzitzi, tlachoquiztleoa in pipiltzintinti, yoan tocivitica tlachcaiotica quinpotonjaia in jmjpac:

auh in teaviti cioa, çanjo imjcxic, yoã inmac in mopotonjaia tlapalivitica, yoan imamaxochiuh contecativia: mjtoa, intecuxochiuh.

In jquac oquimõnacaxxapotlaque, njmã ic quinoalhujuja in inchachan, vncan quichieltitoque iztoçotoque, toçotoque tlatlatviltitoque, quichixtoque in

until the rosy dawn, when dawn would break and the morning would reiden—when the swallow would sing.

And when dawn broke, thereupon all bestirred themselves, and ate and drank. Thereupon the old men of the tribal temple and the singers sat in the courtyard to sing for them. And they walked carrying the small children upon their backs. And [a child who was] a little larger his uncle and aunt caine grasping by the hand. There they made him dance; they went through dance movements. And when the sun hung low, after noon, then all gathered at the Tezcacoac. Here the dance and song proceeded—the songs, in all, spreading a sound as of the crashing of waves.

And then began the giving of wine. Everyone carried his wine, and brought it there. Among themselves, all took it and offered it, in earthen jars—all continually giving [it to others], giving and taking in return. Here they gave the wine to all the small children—those who were grown and those yet lying in the cradle, moistening food [in the wine] for them. Verily, everyone already mature was drunk; in truth, all showed that they had drunk wine.

None showed awe [of the wine] as it foamed; none [thought it] precious as it gleamed. It fell to the ground; the wine ran like water.[3]

And they carried their drinking vessels, called *tzicuiltecomatl*, [which had] three legs and, on four sides, had handles.

With ruddy faces, crying out, short of breath, with glazed eyes, all mingled with one another; there were disputes; all circled and milled about. Becoming more intense, all crowded and pressed together, elbowing each other. All took one another by the hands; they were bemused. Embracing one another firmly, [thus] all entered their homes.

Thus one said: "The wine feast hath verily been observed; for the children have drunk wine."

And thus ended and concluded Izcalli. Then came to reign the Nemontemi—five days which had no day-names, which were no longer counted, which were not reckoned in the [day] count. Greatly were they feared and held in awe.

For they were ill-omened and of no use. Nothing was done [during those days]. They were ill-fated, of ill-fortune. For in them was no reward or merit—

quenman tlatviz, in quenman tlatlavilotlcoaz, in quenmā tlatōz cujcujtzcatl. 796 X

Auh in otlatvic, njmā ie ic tlatlacivi, tlatlaqualo, aatlioa: njmā ie ic motlalia in vevetque calpoleque, cujcanjme, in jtoalco in qujncujcatiaia, vncā qujnmamatinemj in pipiltotonti: auh in ie achi qualton imatitech cantinemj in jtla, yoan iavi, vncan qujtotia, tlaiiauhtinemj: auh in ie achi tlaca in vmmopilo tonatiuh, vncan oalcenqujxtoa in tezcacoac: vncā mocenmana in netotiliztli, in cujqujzli, cepā caoantimomana, zaxamacatimanj in cujcatl: 852 [535] [533]

Auh vncā peoa in nemaco, in temaco vetli, muchi tlacatl yioc vmpa qujtquj, vmpa qujvica, tetlan tlaano, apiloltica, vncan netech nemaco nepanotl nemamaco, necuecuepililo, necuecuepcaiotililo, vncan qujntlaoātia in jxqujchtin pipiltotonti in ie achi qualtoton, yoan in oc coçolco onoque, çan qujntlapaloltiaia, vel muchi tlacatl ivinti in ie veveitlaca, vel neixmanalo in tlaoano: 273 796' 852

amo nemauhtilo, iuhqujn tlapopoçoca, amo tlaçotli iuhqujn tlapepetlaca, tlalpā aci, iuhqujn atl nemja vetli,

yoan intlaoancax qujtquja, itoca tzicujltecomatl: ei icxi, nauhcampa nacace, [415]

iuhqujn tlaichichiliui, iuhqujn tlaçomoca, iuhqujn tlacica, iuhqujn tlaixmetzivi, tlaixnelivi, neixnanamjco, tlaixmalacachivi, tlaixmoiaoa, iuhqujn nexozcolo, nepopotzolo nequequeçalo, netotopeoalo nematitech neaano, neaanalo, nececenquetzalo, nececenmacho, nequechnaoalotiuh in cacalacoa techachan:

ic mjtoa ca nel ilhujo in vetli, ca pillaoano.

Auh injc ontzonquiça, injc ontlamj Izcalli: njmā oalmotialia, oalmotema in Nemontemj: macujlilhujtl in aoctle itoca tonalli, in aocmo vmpovi, in aocmo vmpouhquj cenca imacaxxoia, cenca mauhcaittoia: 777 796' 805

ichica ca çan nēquizquj, vncā nenenquiztilo, atle vnqujxoa, nenencolo, nenenencolo: ichica ca atle vncan ca ilhujlli, mācoalli, can vncan icnoiotl, neto-

3. Cf. Anderson and Dibble, op. cit., p. 24.

565 of not contributing. On the other hand we have a counterpart to these
651 macehuales who did not contribute: there were lords who being caught
[681] in a crime were punished by "being condemned to death" or to exile
or to being sheared, or they were made macehuales (33), that is, they

33. Sahagún, II, p. 308.

were pillis from whom was taken the right to exact tribute and on whom was imposed the obligation of contributing. We saw also earlier that not all lords were exempt from contribution. We can think, nevertheless, that these cases must have been an exception, and that in general the macehuales were tributary and the pillis tribute-exacting.

We would thus have in Tenochtitlan a whole gamut of people in different situations with respect to tributation: people receiving tribute from all tribute-paying persons, people receiving tribute from the members of their calpulli, people neither tributary nor tribute-receiving, and people not tribute-receiving but tributary. According to the above data there is no doubt that there was present a marked differentiation among these levels of the population, at least. If we were to take these data only into account, of course we would have to think that the Tenochca society had classes; but if we analyze other data at our disposal, we will see the great importance which inheritance had in the belonging to each one of these levels (except that composed of the valiant in battle), which removes the class-
565 like character from them. In the first place we are told that upon
●852 the birth of children "they were washed by the priests and after being washed they [the priests] would place in the child's right hand a tiny sword and in the left, a little shield. The children of the common people were given the insignia of their occupation, and all this beneath some idol" (34). From this it is infered that the people were

34. Acosta, José de, p. 425.

differentiated by their rank from birth: some were born destined to serve in war and on the frontiers (those with the little shields, who were not commoners) and were not to apply themselves to base work, and others were born destined to be laborers and to have humble and
565 vile occupations. Now this situation was hereditary since the pillis were called "lords" (35) and were the sons and grandsons and

14:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

like customs and propensities. *War*, at first *defensive*, afterwards *offensive*, became the *life of the tribe*. Religion demanded it for its bloody rites; revenge, so deeply rooted in Indian nature, called for it at every moment. But especially was it required for the *subsistence* of the tribe, whose increasing numbers could not live from agriculture on the scanty soil allotted to them, and who, therefore, were compelled to depend upon the spoils gathered from inroads upon their neighbours. *If there was no war in progress, the Mexicans deemed themselves "idle."*[7] We may therefore presume that the military organization of the Mexicans, their preparations for warfare, and the mode of the latter, are features of importance, and worthy of serious attention.

Every male of the Mexican tribe was born a warrior. When still a babe his father placed alongside of the child a small bow[8] and some arrows, in token of its future duties. There was no military caste at Tenuchtitlan or Mexico; with the exception of children, old people, infirm or crippled persons, and sometimes priests, every one had to go to war. Boys fifteen years old were taken along, and in some instances it was even directed "that no "youth over fifteen years of age should remain; that all had to "go, except children and old people."[9] Thus there was no "standing army" the available force being composed of all the able-bodied men of the tribe of Mexico.[10]

[7] Tezozomoc (Cap. XXI, p. 32). "Pasados algunos años dijo el rey Moctezuma á "Zihuacoatl Tlacaelteltzin general y oydor: pareceme que ha muchos dias que estamos "muy *ociosos*." This term, "idle," applies to the lack of any war, since immediately thereafter the war against Chalco was kindled by the most wanton provocation on the part of the Mexicans.

[8] Fr. X. Clavigero (Storia del Messico. Cesena, 1780. Lib. VI, cap. XXXVI). Francisco Lopez de Gomara ("Historia general de las Indias." Second part, "Conquista "de Méjico." contained in the collection of Vedia, volume I,—"This done, they put in "the right hand of the child, an arrow if a boy, a shuttle if a girl, to mark that he would "have to improve by the use of arms, and she by spinning and weaving," p. 438, Vedia, I). Torquemada (Lib. XIII, cap. XX, p. 430, of Vol. II, says this was done four days after the birth of the child). Clavigero intimates that only those children "whose fathers were warriors," received the token, but this is not at all confirmed. Motolinia ("Historia de los Indios de la Nueva-España" in "Coleccion de Documentos para la "Historia de Mexico," by Señor Icazbalceta, Mexico, 1866, volume I. "Y entonces si "era varon poníanle una saeta en la mano, . . . el varon porque fuese valiente para "defender á si y á la patria, porque las guerras eran muy ordinarias cada año." Tratado I, cap. V, p. 37). There were no hereditary professions or trades, so to say.

[9] Tezozomoc (Cap. LXXXIV, p. 141, and cap. XC, p. 158). Acosta (Lib. IV, cap. XXVI, pp. 442 and 443).

[10] What the Germans call "*Allgemeine Wehrpflicht*," existed among the Mexicans on the most extensive scale. But their forces, although always ready, never went *permanently* outside of the pueblo, for they were not numerous enough, and did not gather